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and PROGRESS of SPIRITUALISM,
RELIGION and REFORM.

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No. 2,187—VOL. XLII.

FRIDAY, OCTOBER 25, 1929

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Original Poetry.

T E A R S .

"For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." REVELATION vii., 17.

WHEN we breast at day's declining
Seas that swing from pole to pole,
And the Silent Shores are shining
On the vision of the soul—
All our weakness, all our blindness
Shall be lit to sweet surprise :
For shall God, in loving kindness,
Wipe the tears from out our eyes.

Tears of anger, tears of sadness,
Tears that tell a heart's unrest :
He shall bathe us in His gladness,
He shall take us to His breast ;
And beside the Living Waters,
Where the daylight never dies.
Shall our God to sons and daughters
Wipe the tears from out our eyes.

On the shores where naught may perish
We shall tarry with Him there :
Hand in hand with those we cherish,
Face to face with those who care ;
And the keynote of our Being
Shall be Love, the true and wise :
For shall God, the Great All-Seeing,
Wipe the tears from out our eyes.

Quitsha, Nigeria.

J. M. STUART-YOUNG.



International Spiritualists' Federation.

THE annual meeting of the Grand Committee of the I.S.F. took place on Saturday, 12th October, Mr. Ernest W. Oaten (England) in the chair. The Committee expressed sympathy with Mr. Jean Meyer (Vice-President) at the unfortunate state of his health which prevented his presence.

The following countries were represented : Holland, France, Portugal, Switzerland, Mexico, Germany, Spain, the Argentine, Belgium and England.

The minutes of the last meeting having been passed, the Secretary reported on the work of the year. The following excerpt from his report may be of interest. The London Congress (1928) had added much to the reputation of the Federation, the Congress being mentioned by the press in nearly every country in the world. They were deeply indebted to the wise direction, excellent organisation and paternal welcome of their English brethren for the success of that Congress, the proceedings of which are now in print, and will be distributed within the next few days. The two main questions which had arisen from the Congress were those of "Reincarnation" and "Healing Mediumship," and it was pleasing to note that the former of these two questions had resulted in a resolution which was sufficiently elastic to embrace in a common organisation both those who accepted reincarnation and those who did not. The question of psychic healing, however, was one that was little known to the public, and little recognised by science, but the papers

read had shown that it was carried on very extensively amongst Spiritualists of all countries, and its discussion is to be made a special feature of the next Triennial Congress at The Hague. Every country in the world is to be circularised with the view of discovering the status of the healer in each country in relation to the laws of that country, and it is hoped to have complete statistics to lay before the next Congress. The Japanese experiments in thought photography presented by Dr. Fukurai were looked upon as a notable contribution to the problems of psychical research.

During the year the National Spiritualist Association of U.S.A. had come into affiliation with the I.S.F. as a participating society, and the Committee would have before them that day an application from the "Canadian Spiritualist Union" for full affiliation.

In the last few months the General Secretary had been in direct communication with a number of Societies in Austria, and it was hoped within the next few months to establish a national organisation in that country which would promote unity amongst the various Spiritualist Societies there. It was also pleasing to find that a Spiritualist organisation had now been established in Italy, notwithstanding the difficulties which were likely to arise from the twin elements of Catholicism and Fascism. Though not yet affiliated with the Federation, their Italian brethren were keeping in close touch with central headquarters. There were signs of the coming into existence of an international movement which would rest upon the same basis as the early Christian Church, having an active connection with the spirit world. This would certainly promote fraternity amongst the nations, while the world would judge the tree by its fruits. The report was accepted with thanks.

The Treasurer's report showed a balance on the right side of some five thousand francs. Several countries had yet to remit their annual contributions. The accounts were certified by Messrs. Forestier (France) and Booss (Switzerland), and were accepted.

The Committee next considered the publication of the General Report of the London Congress which had just come from the printers, and the Secretary explained that these would be distributed within the next few days. They contain the full report of the whole Congress, and a reprint of the papers read thereat. These can be obtained from M. A. Ripert, Maison des Spirites, 8, Rue Copernic, Paris, 16 E., price 35 francs, or from the office of THE TWO WORLDS, 18, Corporation Street, Manchester, or the S.N.U., 162, London Road, Manchester, post free 5s. 6d.

The Committee proceeded to consider the forthcoming Congress at The Hague. The President reported on his recent visit to Holland to assist in the setting up of the various committees essential to its success. The arrangements are well in hand, and would largely follow the lines of the London Congress. Halls are already booked, while our Dutch brethren have already collected sufficient money to meet the costs of the Congress. After lengthy discussion the arrangements were approved.

The Committee next considered a circular to be sent out to all countries in the world with the view of discovering the position of healing mediumship throughout the world. Some of the questions asked will be : (1) What is the position of the law of your country in relation to the use of mediumship in general, and of healing power in particular ? (2) Are there any restrictions upon the use of healing power in your country ? (3) Are there any recorded decisions in the courts of your country in relation to these matters ? (4) Have you obtained any modifications of the law in relation to healing ? (5) Are there any modifications of the

laws of your country which you consider advisable in the interest of healing? (6) Have you any records of cures effected by psychic healing? If so, can you supply us with (a) official testimony to the facts, (b) the nature of the troubles treated, whether psychic, nervous or organic, (c) the process used, (d) purely magnetic in accord with the theory of human fluid independent of spirit action, (e) curative action through prayer or the intervention of spiritual entities, especially those discarnate, (f) the direct action of invisible entities on the patient. (7) Can you supply any information as to the organisation existing for the use of healing power, whether through Spiritualist organisations, New Thought, Christian Science, Magnetic Circles, etc.? (8) Of the utilisation of healing power by qualified doctors. (9) The position in relation to payment for healing.

The broad outlines of such a circular having been approved, the matter was left in the hands of the Committee to complete.

The Spiritualists' National Union of Canada were accepted into affiliation by unanimous vote.

The Committee next considered the compilation of a psychic dictionary for international use, and in conformity with the action of the Psychical Research Congress at Paris, the Federation adopted the glossary set out by F. W. H. Myers in his "Human Personality," and it was agreed that this be circulated to all countries with the request that each country add to that glossary a few of the psychic terms in general use in that country with their definitions, and it was agreed that, subject to careful consideration, this should form the nucleus of a psychic dictionary.

The Spanish delegate reported that the public discussion of certain phases of Spiritualism, especially that of healing, was absolutely prohibited in Spain. It was impossible to give a public address in which curative processes by other than qualified doctors could be even alluded to.

The representative of the Argentine reported that the Spiritualists of that country were building a broadcasting station to be controlled and owned by themselves for the purposes of broadcasting Spiritualistic matter regularly week by week. This entailed the expenditure of a vast sum of money, but good progress was being made towards the completion of the work.

The Committee closed, feeling that another link had been forged in the chain of international unity amongst Spiritualists.

ERNEST W. OATEN, President.
ANDRE RIPERT, Secretary.

THE IMPLICATIONS OF SPIRITUALISM.

SPIRITUALISM in its true significance embodies the idea of a spiritual world, of man as a spiritual being, and of the possibility of communication between the man in the flesh and the man out of it—a sane and simple body of faith and knowledge. To inquirers I would say, investigate by carefully studying well-evidenced facts, use your reasoning faculties to the full to sift the evidence, and to co-ordinate the facts that seem to you proven; then reflect upon them in such a way as may enable you to recognise the truths which these facts reveal concerning man's present being and future destiny; and if on many points you remain uncertain, be patient, do not hurry your judgments, grasp firmly assured facts and the conclusions which you are convinced may legitimately be drawn from these facts, and be contented to suspend your opinions on less certain matters."

"OBJECTIONS TO SPIRITUALISM ANSWERED" BY MISS H. A. DALLAS.

AFTER THE BATTLE.—There has been a fierce battle in the political world, and some are happy, others are sad at the result. Yet all could not win. It is the same in life. Each has to battle, and some will win success; others will fail, but looking back, they will feel that the battle has been worth while, for it has strengthened their purpose to still try to win. Always keep in mind this, that the battle of life is long, but in the long run you must win.—TRUTH BEARER.

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THE LAW OF RETRIBUTION, ORDAINED BY THE SUPREME WORKS INFALLIBLY, AND THE CHURCH IN CONSEQUENCE DOOMED.

EVIDENCE OF THE DECADENCE OF PRIESTLY INFLUENCE SEEN IN REGARD TO THE REFORMER, VOLTAIRE, WHO, DISPISED AND LIBELED IN HIS DAY, IS NOW MORE APPRECIATED FOR HIS EFFORTS TO "CAST OUT THE EVIL SPIRITS OBSESSING ECCLESIASTICS THAN FOR HIS LABOURS AS A LITERARY ARTIST AND PHILOSOPHER.

A POET CELEBRATES A "HIGH MASS" FOR THE DEEPENING OF SOUL LIFE.

By J. RUTHERFORD (Roker-by-the-Sea).

"Thenceforth, please God, forever I forego
The yoke of men's opinions. I will be
Lighthearted as a bird, and live with God.
I find Him in the bottom of my heart,
I hear continually His voice therein.
The little needle always knows the North,
The little bird remembereth his note,
And this wise Seer within me never errs.
I never taught it what it teaches me;
I only follow when I act aright."

RALPH WALDO EMERSON

IN his beautiful work, "The Divine Love and Wisdom," the seer, Swedenborg, pointed out that wisdom is simply "exalted knowledge." A true thought this, but the difficulty for us is to persuade our fellows to aspire to become recipients of "exalted knowledge."

The world is slow to destroy its traditional and false views, and to receive heaven's glorious light everywhere encompassing it. Our hopes consequently now rest on the young who look askance on the pious bluff of the old creeds and ignorant priests. Alert young minds read the past history of "mother-church," and become aware of its overwhelming ugliness and career of crime. And how can they help asking, like Hamlet in the ghost scene, "What does this mean?" A puzzle is how is it that the Lord did not get a "message" through to the ecclesiastics to stop them murdering men, women and children? Strange that it fell to the lot of Voltaire to act as God's medium and attempt to cure the obsessed priests! It is equally strange now that literary men of spiritual intuition find that Voltaire was a man of true religion and benevolence. Beyond doubt Voltaire was a lover of humanity, and it is proved that he defended the Protestants, whom the Romans sought to burn. It is remembered that the Protestant, Calas, was brutally put to death and his widow and children—accused of being also Protestants—tortured. They ultimately managed to escape from the Romans' clutches, and reached Voltaire in Geneva. For three years Voltaire laboured to gain them their rights, and in the end won. During the same year, it is recorded by John Morley, the Inquisition did its best to repeat a similar atrocity in the case of a man named Scriven. His Protestant daughter had been snatched from him, and shut up in a convent to "save her soul." She managed to run away, but her body was afterwards found at the bottom of a well. Scriven was accused of murdering her, and only escaped by prompt flight. But his unfortunate wife perished by travelling in the snow to reach him. Scriven ultimately reached the great reformer at Geneva, who generously furnished him with shelter and protection.

Science has wonderfully advanced since our ancestors had to bow the knee to priests, bibles, and graven images. Now we know that truth is both within and without us—internal and external—and that each invisible wave of the ether bears with it a Divine message. The demented persons ask if there are such things as "spirit messages."

that a vast measure of real experience is not given to the world. Mrs. Richmond, one of our ablest mediums, replies: "The knowledge that is to be added in an infinity of experience cannot be stated. To humanity the ultimate destiny of the soul, if revealed, would mean nothing; it would be like an endeavour to grasp the universe with a single effort of the will; it would be like those questions which mean nothing to the outward understanding, but which the soul holds as a sublime mystery and certainty within itself."

Astronomy reveals that it takes light 250 years to travel from the mighty sun, Aleyone. Yet the sunlight from on high does not take this time, but is powerful in its intensity and immediate penetration. Victory over mental density and evil is therefore sure, being a rising fabric, and we are all builders, whether will or no. We are mediums for the Creative Intelligence, and thereby work under Divine Direction.

One of the most eminent disciples of Swedenborg, Dr. Frank Sewall, D.D., in his "New Metaphysics," writes: "Service which science renders the soul is in furnishing and cultivating the rational, and through the rational, the spiritual plane of the mind. In a lower sense, science furnishes and cultivates the body; this is its industrial use; its service to the rational part of man is its educational use; and finally, its service to the spiritual plane is its first or religious use." "There is a power," says Sir George Lodge, "in the Universe vastly beyond our comprehension." Astronomy gives the quietus to the piffle of popes and other ecclesiastics. There are millions of planets upon which life presumably exists. The discovery of the Universe was a sad event for the Church. Literature lifts the veil of the mystic world of the soul, and so the limited mind may be drawn through the heart to apprehend something of the unfamiliar. So Shakespeare leads our common human nature into the infinite.

The task of Spiritualists is to radiate the light received from higher spheres on the Church's very neglected people. This work we must have patience to encounter the libels and sneers of the false priests. I noticed that Bishop G. alluded to Spiritualists the other day as the "descendants of the Witch of Endor." The clever Bishop forgets that he is the descendant of vile forgers of sacred documents. And he himself takes the cash of a church whose members he evidently despises. How Browning excels the ecclesiastics in broadcasting truth! In his splendid poem of "Paracelsus," the poet shows how his hero failed because he had not learned—through personal love of mankind—to see how slowly, though unfailingly, the divine mankind struggles with fuller growth.

"There shall never be one lost good! What was, shall live again as before; what is null, is nought, is silence implying sound; what was good shall be good, with, for evil, so much good more; the earth the broken arcs; in the heaven, a perfect round."

Whatever new revelation we may receive from the spiritual World will but form a coherent whole with the knowledge we already possess. It is impossible for finite mind to get back to any absolute beginning. We do not imagine that our knowledge can ever be complete final. "God would not be God if He could be fitted in a finite thought scheme. The call to the spiritual mind to worship more zealously—not in ill-ventilated buildings, but in nature's great temple. Richard Jeffries, in his "Story of My Heart," gives us a grand example of real communion. "With all the intensity of feeling which exalted all the intense communion I held with the earth, the land, the sky, the stars hidden by the light, with the ocean—no manner can the thrilling depth of these feelings be uttered—with these I prayed, as if they were the keys of an instrument, of an organ, with which I swelled forth the tones of my soul, redoubling my own voice by their power. The great sun burning with light; the strong earth, dear earth; the warm sky; the pure air; the thought of the ocean; the inexpressible beauty of all filled me with a rapture, an ecstasy, an inflatus. With this inflatus, too, I

prayed. . . . I thought of my inner existence, that consciousness which is called the soul. These, that is myself, I threw into the balance to weight the prayer the heavier. My strength of body, mind and soul I flung with it; I put forth my strength; I wrestled and laboured, and toiled in might of prayer. The prayer, this soul emotion, was in itself—not for an object—it was a passion. I hid my face in the grass. I was rapt and carried away. . . . All the glory of the sun filled me with broader and furnace-like vehemence of prayer. That I might have the deepest of soul-life, the deepest of all, deeper far than all this greatness of the visible universe, and even the invisible that I might have a fullness of soul till now unknown, and utterly beyond my conception. In the deepest darkness of the night the same thought rose in my mind as in the bright light of noon tide. What is there which I have not used to strengthen the same emotion."

This worship of and in nature was not unknown to some of the "chosen people." In the Old Testament a complaint is made against those who worship God anywhere and everywhere. "On every high hill and under every green tree." The Hindu Vedas teaches Nature worship. The "Unelect" everywhere have had the localising tendency, making certain places and rivers sacred. The inspired Jesus does not localise. He says: "The kingdom of God cometh, not by observation, neither shall they say: Lo! here, or Lo! there! for the kingdom of God is within you." This is the method of seeking for Truth, Reality, God. Not in that particular place or the other, but within your own experience—in that which gives unity and meaning to everything. "A man is a god in ruins. When men are innocent, life shall be longer, and shall pass into the immortal, as gently as we awake from dreams. Now, the world would be insane and rabid if these disorganisations should last for hundreds of years. It is kept in check by death and infancy. Infancy is the perpetual Messiah, which comes into the arms of fallen men, and pleads with them to return to Paradise" (Emerson).

THE PSYCHIC ELEMENTS IN BUDDHISM.

ALL through the Nikayas we meet with the expression "mind-made body." Thus, in the Long Collection, Dialogue No. 2 (but No. 27 in the Chinese version of A.D. 413) we are told that the Buddhist can create a mind-made body as part of his exercises in deep meditation. In the list of the seventy-five disciples in the Numerical Collection, Rauding the Less is named as "chief of those who create a mind-made body." If this does not refer to a materialising psychic, what does it mean? Clairaudience and clairvoyance are familiar phenomena in the Holy Scriptures of the Buddhists, and the power to call forth ectoplasmic phantoms would naturally be another.

With regard to the Love-Thoughts, what is their source? As Buddha refused to regard the universe as the work of a personal God, he is dubbed an atheist, yet he recognises a head Archangel, the Great Brahma, who presides over millions of finite spirits until his term expires. But the Love-Thoughts, which he commanded, do not come from him: their source is infinite and cosmic. No wonder the later Buddhism (called Great Vehicle) postulates a Spiritual Body of the Buddha which corresponds to the Jewish and Christian God, except that he does not create worlds with their crocodiles and sharks.

I agree with a great English thinker, Edmond Holmes, that Buddha's silence about God is no proof that he was an atheist. His heart was bursting with the greatness of God and the soul, but worship had become so degraded by bloody sacrifices and priestly fees that, like other reformers, he threw away the baby with the dirty water. The Lutherans did the same with prayers for the dead, because they had been commercialised by Tetzel. I say Lutherans advisedly, for Luther himself said: "Pray for the dead if you like, but cut it short." A Lutheran college president has given me chapter and verse for this fact. Prayers for the dead are the very life-blood of religion, which itself is the bridge between this world and the next.—ALBERT J. EDMUNDSON.

The Power of the Spirit.

By LILY BEECHAM.

And God said, "I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and handmaidens I will pour out in those days my Spirit, and they shall prophesy."

We read these words in the Bible, and take it as something that happened two thousand years ago. Most people lose sight of the fact that this prophecy is being fulfilled here and now, in our own time and generation. Orthodoxy looks askance at any form of religion that dares to prophesy, and yet Jesus Himself said, "I go to Him Who sent me, but greater works than these shall ye do," etc. Jesus promised His disciples that the spirit should return to comfort and inspire, and those of us who have accepted the living truth of Spiritualism have proved the unspeakable comfort and blessed knowledge of the return of the spirit. It is God's promise fulfilled unto His children, and not witchcraft and sorcery, as some would try to make it out. We know in whom we have believed, and we go a step further. A fuller realisation is ours, for we have seen and heard God's messengers, and been helped by their wonderful guidance.

When we listen to the beautiful music that has been composed, we cannot help but feel that it is inspiration from the angelic forces in the higher spheres. Else how could we account for the wonderful prodigies—so called—who flash upon our notice from time to time. It is just the prophecy fulfilled once more, and brought before our notice to let us realise that with God and the angelic hosts all things are possible, and if we will only meet the inspirers half-way we could bring untold blessings and happiness to all around us. We are lacking in that spirit of acceptance of those Divine gifts which could and would be showered upon us, if we, in our own daily life, would but seek and find.

Many of us are spiritually short-sighted. We need to have our spiritual vision made keener by prayer and understanding, and constant effort to get in touch with the other side. We should all try to attune ourselves to the vibrations of the higher intelligences of the heavenly spheres, for it is no use sitting down and waiting for all the good and wonderful things to happen. We have to do our share towards the attainment of a successful issue.

Have you listened to a talented musician, and been thrilled to the innermost depths of your being, and wished you could interpret the music in like manner? You may have that talent, but it cannot be evidenced without earnest study and constant practice. Neither can we become mediators between the two worlds without an overwhelming desire and sincere determination to be of service to God and our fellow-men. We have heard people say they do not read or study, they just accept what comes, and feel they are doing all that is required of them. However, we would say that preparation is vital, and if anyone wishes to be a mediator in the real sense, study of all things appertaining to Spiritualism and its philosophy, and living according to its highest principles, will be a great asset. We must strive if we would win, for nothing worth having was ever acquired without striving, patience and perseverance.

THE IMPORTANCE OF STRIVING.

If we spelt luck with a "P" in front we should be nearer the mark. It is the pluck to go on in face of adverse criticism, and constant striving after success, that will get one to the front rank. Half measures are not good enough. Those who come to guide and help us from the other side give us of their best, and we ought to meet them by striving earnestly and sincerely to be worthy vessels to contain and pass on what they bring for us to give to others. If we strive hard enough we shall surely succeed. No one can possibly fail to achieve success if the desire to do so is strong enough, and he or she asks for the guidance and help from above. If we asked for more we should receive more, and our very being would be filled with the power of the Holy Spirit.

The material things have all to be left behind with earthly casket, but the soul lives on through time and infinity. Does it not, therefore, behove us to lay up treasure in heaven? For where our treasure is, there will our heart be also. If we wish to be rich in the things that matter we shall have to look higher than pounds, shillings, pence. We must look to the things of the Spirit. Name and a clean life are things of real value, and although some of us may be poor in this world's goods we can be blessed with the riches of eternal satisfaction.

Some of this world's greatest thinkers and most wonderful workers have been comparatively poor in this world's goods, but what a rich legacy they have left behind in the way of beautiful pictures, ennobling music, and inspiring lives. Do not let the lack of worldly possessions be a hindrance to the working out of the power of the spirit in life. Remember that Jesus was poor, but he left a blessing behind Him wherever He went, and He had the magnet that drew all men to Him, through the power He derived from living in contact with the Divine Law and Truth. Heaven is very near if we would only open our eyes to it for ourselves. It is when we have our mind and our eyes fixed on material things only, that heaven seems afar off. If we would only seek the guidance of angels oftened we do, Heaven would be nearer, and earth would be brighter for all.

Aim high, live nobly, and seek always for the greatest good in each one with whom you come in contact, and the Holy Spirit's power and help will do the rest. Electricity is a great and helpful power, but we did not realise it until man acquired the foresight and knowledge to test and control it. So it is with the Holy Spirit's power. There is nothing in heaven or on earth that cannot be helped and blessed by it. The power is there, waiting for our acceptance; we will take it, like the disciples of old, all men will be brought to the knowledge of the continuity of life, and to the realization of the return of our loved ones to guide and comfort and counsel us, and so make our pathway here brighter and happier, and give us a foretaste of the joys to come.

SIR A. CONAN DOYLE OBTAINS DAMAGES AGAINST MR. HORATIO BOTTOMLEY.

A SETTLEMENT was announced before Mr. Justice Avory recently in the King's Bench Division of a libel action brought by Sir Arthur Conan Doyle against Mr. Horatio Bottomley, the Phoenix Press, Limited, and Messrs. Upcott Gill & Son, Ltd., in connection with an article which was published in the periodical "John Blunt."

Mr. Henn Collins, for Sir Arthur, said that the action had been settled on terms which involved the payment of damages and costs. The action was brought because of an article headed "A Conan Doyle Sensation: Famous Author Lifts Young Novelist's Plot. A Plea for Belated Justice."

It was alleged that in the spring of 1925 Mr. Symons, a young author, published a book named "The Splendid Angel," and that later in the year Sir Arthur Conan Doyle published a work called "The Land of Mist," and that Sir Arthur had plagiarised Mr. Symons's work. It was also alleged, said Mr. Collins, that another novel entitled "The End of the Marriage Vow" by Mr. Symons had been plagiarised by Sir Arthur in a story called "The Disintegration Machine."

"The facts are that Sir Arthur Conan Doyle's books were in both cases in the hands of his literary agents before either of Mr. Symons's stories saw the light," said Mr. Collins. Not only did Sir Arthur not plagiarise, it was impossible that he could have done so.

Mr. Gilbert Beyfus, for Mr. Bottomley and the Phoenix Press, said that they withdrew the allegations made, apologised unreservedly to Sir Arthur Conan Doyle for the statements made. Mr. Roland Oliver, K.C., for Messrs. Upcott Gill & Son, Limited, the printers of the journal, said that they desired to apologise to Sir Arthur. Messrs. Upcott Gill were no longer the printers of the paper.

Francis Bacon on Death and Spirit Survival.

By H. T. WHORLOW.

Re-perusing (after many years) Bacon's "Novum Organum" and "Essays," I jotted down the undermentioned extracts which testify to the facts for which Spiritualism stands. These appear to me to be of exceptional value, for reason that Bacon's intellectual pre-eminence, and his extraordinary power of critical analysis of scientific and other subjects, entitle his pronouncements to special consideration. And also, perhaps, because of his close association with Elizabeth, to whom he was probably related, and of his high position as Lord Chancellor while Queen Elizabeth reigned, and his myrmidons of the law were obsessed with rage for burning witches and suppressing all forms of spiritual manifestation. Bacon taught the value of knowledge and what to know. He exposed the defects in the scientific systems of his day, and explained correct methods of investigation for original facts. He made it clear that the object of science is to find cause, or the force of action, because an effect cannot be understood until its cause is known. And he condemned the vulgar forms of imagination, such as have pestered the way of psychic investigation all down the ages, were severely condemned by the Scriptures, and should be denounced now.

DEATH, THE SOUL, SPIRITS, ANGELS, AND SPIRIT MANIFESTATIONS.

"I have often thought upon death, and I find it the chief of all evils. . . . I know many wise men that fear it; for the change is bitter . . . but I do not see that any man fears to be dead, but only the stroke of death. . . . Why should a man be in love with his soul, though of gold? Art thou drowned in security? and say thou art perfectly dead, for though thou movest, thy soul is buried within thee, and thy good angel either keeps his guard or sleeps. The soul having shaken off the flesh, doth then set up for herself . . . so we see it exempts not a man from being, but only presents an alteration. . . . Death is a friend of ours; and he that is ready to entertain him is not at home."

"There are many excellencies of the human soul above the souls of brutes, manifest even to those who philosophize according to sense. For the substance of the soul was in its creation extracted or deduced from the mass of element earth, but immediately inspired by God. . . . A sensitive soul must be allowed a corporeal substance created . . . and rendered invisible, as a subtle ethereal aura, of a flamy and airy nature, having the softness of air in receiving impressions The faculties of the soul are understanding, reason, imagination, memory, will, and all those wherewith logic and ethics are concerned." (Bacon seems to argue in favour of two kinds of soul, the produced and the rational, or the sensitive and inspired soul, but we cannot discuss that point. He only means what we mean when we say the soul body is one thing and the spirit another, for he states that the "principal" soul "may rather be called by the name of spirit".)

"As to the nature of spirits and angels, this being neither teachable nor forbid, but in a great part level to the mind on account of their affinity. We are indeed bound by Scripture to worship angels or to entertain fanatical opinions of them so as to exalt them above the degrees of creatures, or to think of them higher than we have reason. The sober enquiry about them which either ascends to knowledge of their nature by the scale of corporeal sense, or views them in the mind, as in a glass, is by no means forbid."

"The same is to be understood of revolted or unclean spirits. Conversation with them, or using their assistance, unlawful . . . but the contemplation and knowledge of their nature, power, and illusions, appears from pure reason and experience, to be no small part of true wisdom. And thus it is lawful in natural Theology to investigate the nature of evil spirits as the nature of unrighteousness, or the nature of vice in morality."

"We find as far as credit may be given to the celestial hierarchy, the first place is given to the angels of love, termed Seraphim; the second to the angels of light, termed Cherubim; and the third and following places to thrones, principalities, and the rest, which are all angels of power and ministry; so that angels of knowledge and illumination are placed before the angels of office and domination."

"The school of Paracelsus and the pretenders to natural magic and miracles are opposed by those who are keeping nearer to truth, and are attentively considering the secret energies and impressions of things; the irradiation of the senses, the transmission of thought from one to another, and the conveyance of magnetic virtues; and are of opinion that impressions, conveyances, and communications might be made from spirit to spirit."

We can regard this testimony as a strong link in the long chain of evidence that extends from the remotest times to the present. The extracts certify to the truths of Spiritualism—that death is but transition to a larger life, wherein there are various degrees and conditions of spirits, both good and bad; that spirits perform certain offices and ministrations. They divine our thoughts, inspire us, communicate with us, and convey their magnetic healing power through us; and that we are justified by Scripture and by reason to acquire knowledge of them, and to cultivate communion with them. Also that we are attended by spirit guides or guardians.

I must not go further, but I could readily show that Bacon's views, ethical and pietistic, accord perfectly with the religion of Spiritualism.



The Survival League.

MR. OLIVER BALDWIN'S EXPERIENCE.

MR. OLIVER BALDWIN, M.P., speaking at a meeting of the Survival League at Queen's Hall, London, on Sunday, Oct. 13th, said that before scientists declare that communion with departed spirits was hallucination they should learn something of the subject from people who were versed in it.

Some scientists said that if Spiritualism was not hallucination it was telepathy, and he believed it was telepathy in a certain form. Others said that Spiritualism was but some inner kind of atmosphere of which we knew nothing. He thought there might be something in that. If they communicated with the unseen world it greatly depended on the atmosphere as to the results they got:

"It was during the war that he became interested in Spiritualistic research. In 1918 he was commanding a company of Irish Guards, and it was a miserable day, raining and freezing, and they had been about twenty-four hours without relief of any kind. They were being shelled very heavily, and during a walk round with his runner, feeling very tired, he sat down beside a sunken road, with the runner by his side. Suddenly in his right ear he heard a voice saying quite clearly 'Go and see your company.' He looked round. There was no one in sight but his runner, and he had not heard the voice. He had the feeling the message did not come from this world. He got up and walked towards his company, but had not proceeded 30 yards when he heard a shell coming over. He turned round and saw his runner sitting there where he had left him. He (Mr. Baldwin) threw himself on his face, and the shell fell close by the runner, and nothing more was ever known of him. It was then he began to take an interest in Spiritualism. To him it was the greatest thing in the world, as it seemed to provide a solution for so much. If it did nothing else, he believed that by simply declaring fearlessly faith in survival after death it would bring comfort to thousands of people and steer the feet of doubters along a path that would bring them peace of soul."

Mr. H. de Vere Stacpoole and other speakers also addressed the meeting.



THE sum of force which is at work in infinite space and produces all phenomena in unchangeable.—HAECKEL.

Magnetic Power in Use.

MANCHESTER HEALERS' SUCCESS.

BY OUR OWN REPRESENTATIVE.

IT IS refreshing to note the growth amongst Spiritualistic churches in organising healing seances, for, although the Spiritualistic movement has only recently taken up the subject in earnest, many cases of successful so-called "magnetic" treatment are daily being reported.

There are now quite a few societies which include meetings for "spiritual healing" in their weekly programmes, and the number of developed healing mediums appears to be rapidly increasing. What of their cases? Why does one hear so little of them?

I find it difficult to understand why healers still abstain from keeping any accurate record of their cases. Personal investigation into many cases has convinced me that phenomenal results are being attained in healing mediumship all over the country, although little is known of them by the ordinary individual.

Recently I referred to the British Magnetic Healers' Association, and stated my conviction that this society of voluntary workers was at the moment achieving some creditable results. When, however, I inquired into cases which had been treated in the past I found that there was no record whatever even to signify that work was being done. "People come here with various ailments and are treated," said an official. "When, however, they have finished their course, we never see them again."

One wonders how much more valuable the work would be, from an historical standpoint, were a concise record of cases treated kept by the Association. Not only as an indication of the asserted power of "magnetism," would such a record be invaluable, but reference to cases treated in the past has constantly to be made, and here also a case-book would be particularly useful.

One case I was able to investigate concerned a Mr. Hawley, of 58, Alfred Street, Harpurhey, Manchester. "Some years ago I had the misfortune to break my right arm and dislocated my elbow," he said. "I was treated at the Manchester Royal Infirmary, and after about nine months I was discharged. My arm, however, was still very far from straight, and, as a matter of fact, I was informed by the doctors that it could never again be made normal. Two years later Mr. Walton, of the Healers' Association, met me, and consented to take my case in hand. I had a course of treatment, with splendid results, and my arm is now quite straight. I can use it quite as well as the other." I saw Mr. Hawley, and can testify to the correctness of this statement.

Another member of the Hawley family told me how he was relieved from a derangement in his right arm, which his doctor informed him was neuritis. He could not grasp or lift anything, and was more or less in constant pain. For about two months, while under medical attention, he took medicine, without any apparent result. One of the healers attached to the Association consented to give treatment, diagnosing his ailment, not as neuritis, but as strained muscles. "In about three weeks my arm was quite well again, and although the treatment ended over seven years ago there has been no recurrence," he said.

CONSUMPTIVE CURED.

A Mr. Carter, of Gartside Street, Manchester, related to me the story of how, through the help of one of the Association's mediums, he was brought from what the doctors stated to be a threatened case of consumption to buoyant health. "I believe I was consumptive at the time," said Mr. Carter. "I had myself under the attention of a doctor and a specialist for some time, but they were able to effect no progress for me. Then I heard of the success of the magnetic healers, and got in touch with three mediums. In about two years all trace of the disease was removed. I am now renewed in health, and dare not think what might have happened had I not come into contact with them."

A Mrs. Alfred Hughes, of 4, Milton Street, Moston, told me her son was once a victim of chronic asthma. "He

used to suffer at least three days every week," she said. "He was at the time very 'pigeon-chested,' and gradually becoming round-shouldered. Physicians at the hospital he attended wagged their heads, and I attended for years without effect. From the beginning of the magnetic treatment he showed signs of improvement, and now very rarely has an attack, and even then very slight—so slight as not to interfere with his work." This patient finished treatment so far back as 1915.

A Mrs. Robson, of Pickering Street, Harpurhey, told me how, as the result of an accident, one of her arms was put in an angular position, and lost all its normal power as a result of magnetic treatment," she said. "it has now become quite normal, and I can use it just as well as I did before it was broken. The doctors told me at the time that it would never be made better, but the healer who took my arm in hand has succeeded to an extent I formerly thought impossible."

Although I have given these cases for the most part without comment, I should like to make two concluding observations: Firstly, they are NOT OUTSTANDING cases, but represent achievements which are quite common amongst really qualified healers. Secondly, in every case I have recorded the medical profession has at one time been in charge. It was the healers, however, who effected the cure.

MRS. HINCHLIFFE AT RYDE.

MRS. HINCHLIFFE, wife of the famous airman, addressed a large company assembled in the Town Hall, Ryde, Monday evening, Oct. 7th, at a public meeting arranged in connection with the Southern District Council of the S.N.P. The chair was occupied by Mr. Percy Scholey, the resident minister of the Church of the Spirit, Croydon. A letter was read from the Mayor (Ald. J. B. Purnell) expressing regret that owing to a previous engagement he was unable to accept the invitation to be present.

The Chairman said that the Secretary had sent the leading clergy of Ryde an invitation to be present at the meeting, but they could only assume that they were absent away for their summer holidays. He extended a hearty and sincere welcome to their friends from Cowes, Ventnor and Newport, and mentioned that their presence was greatly appreciated.

Mrs. Hinchliffe recounted the story of her husband's flight to America with Miss Mackay, pointing out that her husband was employed by that lady, and after she had applied to the Air Ministry for a suitable and willing pilot to attempt the Atlantic flight. Her subsequent efforts placed her in direct communication with her husband, who revealed the details of his death.

THE GLOBE TROTTERS.

SIR ARTHUR CONAN DOYLE last week started on a further tour in the interests of Spiritualistic propaganda, during which he will visit the Hague, Holland, Copenhagen, and possibly other places in Denmark. From thence he goes on to Sweden and Norway. He is sure of a hearty reception in each place, and the Spiritualists of this country have reason to be proud of a missionary who has carried the good tidings to so many countries and peoples.

We understand that Mr. A. V. Peters is having an excellent series of meetings and seances in Iceland, where his visit is awakening intense interest.

Mrs. E. A. Cannock, of London, is at present in Sweden, in response to an invitation by the Psychical Group there.

It is good to know that the bonds of fraternity are being forged between the Spiritualists of England and those of continental countries, and we hope and expect that such visits will cement those bonds.

RECOMPENSE is meted out to all by infinite justice, and it is sound doctrine that assures us that we are rewarded by our virtues and afflicted by our vices.

NEWSY NOTES.

WHEN ARE WE BROTHERS?

"When Are We Brothers?" asks Effa Danelson in the October "Occult Digest." The time draws near when for two short minutes the world will again feel the reality of peace, and the throb of true brotherhood, which, after all, has never been without some manifestation, find itself really quickened. There will, no doubt, be those in whom the coming of Remembrance Day will revive sad memories—recollections of war and its endless futility. Bitter thoughts, too, may be stirred, but in the acceptor of the broad Spiritualistic philosophy these should have no being. Armistice Day to the Spiritualist provides a unique opportunity for establishing a stronger contact with his unseen companions, and in the silent aspiration, however brief, he often very decidedly conscious of their power and presence. We would take our minds off war and all its implications, and seek a wider and more valuable use of the Remembrance Meditation in thus bridging the hallucinatory gulf which separates seeming death from life eternal.

THE POWER OF THE SILENCE.

It is not at all surprising to note how psychical activity becomes so quickened during the usual Armistice two minutes' silence, and how evidential then are the indications of discarnate life. The silent meditation appears to add a great power to those who, having passed through death into a wider field of activity, return thus rejuvenated to convince mortal beings of the reality of a spiritual universe. The student of psychic matters is often confronted with the power which the silence holds, and we dare say that this two minutes' sojourn leads many, however unconsciously, into spirit surroundings. Peace is assuredly a great power in men's thought, but how infinitely more great in their actions! When are we brothers? This is a question which will have to be answered by the individual, and we should each realise that according to our responses as individuals will be moulded the answer of the race as a whole.

AN OUTSPOKEN CURATE.

The Rev. E. A. S. Harrison, late assistant curate of the Church of the Good Shepherd, Broadwell, who was recently relieved of his position in consequence of a feud with the Vicar, makes some sweeping assertions in the course of an article in the "Sunday Chronicle." The Rev. Harrison speaks with marked bitterness against the organised Christian Church, and all his statements cannot therefore be accepted without question, although some are certainly not without foundation. He says: "I shall never enter the Church of England again until it has been purged of its cant, humbug, and hypocrisy, and its downright anti-Christian attitude towards the poor and suffering. The great mass of God-fearing people in this country are always being railed by the Church for their apathy towards religion. It is a parrot cry which goes up from thousands of pulpits every Sunday." It is interesting to note that the Rev. Harrison, having left the Church of England, is founding a competitor, and appeals for funds for the erection of a new church in which he may continue his teaching.

BIBLICAL "FAIRY TALES."

The credulity of Earls was strikingly in evidence at a recent Bible Society meeting in Northampton, when the Dean of Peterborough (Dr. Simpson) made the alarming pronouncement: "I don't believe in the Flood. I never did, and I never was asked to. I had a Noah's Ark as a small boy, and I may have treated it as an idol, but I never believed in 'Mr. Noah.'" Earl Spencer, who presided at the meeting, said: "I have been rather shocked by the Dean's statement. I have always believed implicitly that there was a Flood and a Mr. and Mrs. Noah." We were reminded in reading the report of the meeting of a statement once made by a well-known Freethinker. He said: "If Old Mother Hubbard had been in the Bible, she would have been treated with the same gravity as Jonah and the

Whale. It is a mere accident that we have not as many solemn commentaries dealing with the esoteric significance of Jack and the Beanstalk as we have dealing with the Songs of Solomon." It is a good sign to see the Dean taking a sensible view of the matter.

WHAT ABOUT OURSELVES?

It is surprising how little many Spiritualistic churches cater for their subscribing members, and with what vigour they play upon the general public, for it now appears that Spiritualists have generally set before themselves no other goal than to continually gain new converts. We wonder if this policy is a good one: we are advancing in numbers rapidly, but are we gaining much fresh knowledge? One thinks instinctively of the school child who looks forward to each advance in years, but who lacks the same partiality for advance in learning. Some day he will assuredly achieve the number of years he may now have formed as an ideal, but he may find himself without a necessary educational equipment. There is certainly the same danger in Spiritualism, for in the effort to continually attract new faces, new revelations are often unconsciously ignored.

CATER FOR MEMBERS.

Some time ago we gave publicity in these columns to a new scheme which had been adopted by a Northern Ireland Society, by which it was expected not only to increase the number of bona fide members, but to stabilise church finance. Information which has now come to hand indicates, it is pleasing to note, good progress having been made as a result of the adoption of the new plan. Membership of this particular organisation does not necessarily imply a full acceptance of the Spiritualistic principles, although after a term of probation this question is decided by the church supporters as individuals. A voluntary weekly subscription is the only financial contribution, and members who formerly could not afford a subscription and a collection can now attend all services freely and at will. The officers of the organisation have adopted the view of preferring to see their church well attended rather than half empty through the absence of members who happen to be suffering from financial restrictions. Seances are arranged with mediums more frequently than formerly, and to these church members are admitted free of charge. The scheme is certainly a more sane one, and to be preferred to the loose methods which very often characterise struggling societies, and a wider adoption of it should give a new impetus to the movement as a whole.

A FRENCH SEANCE.

An interesting seance took place recently in Paris during the meetings of the International Committee. The seance was arranged at the Hotel Belle Chasse by the Belgian representative at the last Congress.

It was composed of Miss A. B. and Herr August Bruns, and a prominent English journalist and his wife were also present.

Herr Bruns (the German representative on the Grand Committee of the I.S.F.) was handed a wrist watch, and gave a detailed description of the late owner. He said: "I see a tall, thin young man, with reddish hair, who was injured in the chest and forehead. He had a small wart on his left cheek. He met his death when riding a motor cycle in the street. There was very little traffic about. His cycle was delayed by a stoppage in front, and he was run over by a motor which was following him. Death was painless and instantaneous. Shortly before this accident the young man had been injured in the knee, and in childhood had suffered with his throat."

The journalist and his wife had been quite sceptical concerning spirit communications, but this description given by Herr Bruns, and a written communication from their son through Miss A. B. at the seance, have decidedly altered their outlook.—ANNE D. BEZIERS, Oct. 11th, 1929.

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FRIDAY, OCTOBER 25, 1929.

The Search for Truth.

How wonderful is life. How infinite in its vast variety. How puny seem to be men's efforts to unravel the vast mystery of being. How inevitably man searches for what he calls "truth." We are here, as individuals, with a consciousness within and an environment without, and the interplay of these two constitute life as we individually know it. And yet they are not two—but one, for each of us is part of the INFINITE ALL, and can have no separate existence in fact. Our limitations incline us to the opinion that we have individual life, just as we think of the individual leaves upon a tree, but these would have no existence but for the tree, and are dependent upon the tree, its branches, its trunk, and even the soil in which it grows, for their very existence. The leaves may nod at one another, and compare their respective sizes, degree of greenness, and regularity of shape, and they may struggle for light and air in order that each may acquire all that is necessary to its existence, but with all the light and air in the world they could not be but for the tree which gave them being.

So it is with man. Our physical senses, our outlook on our environment, conveys the impression that we are separate entities, and yet it is true that we are all the output of the One Eternal Life-Energy which gives form and being to all that is.

The discovery of this life-energy, what it is, how it manifests, its relation to past, present, and future, constitute the search for truth, and each in his own way, in manner peculiar to himself, seeks to solve the riddle.

We subdivide the search for truth into the secular and the sacred, the material and the spiritual, and yet they are both one. The scientist in his passion for the discovery of truth enquires into the manner of nature's working, and is as sincere in his search as is the mystic or the religionist, whose search for truth is very largely consists in the analysis of human conduct and of human aspirations. The same power which brought into being the aspiring soul of a man is responsible for the fact that two atoms of hydrogen and one of oxygen combine to form water, and in the last analysis the attempt to find God is quite as much the attempt to discover the power that fashioned a grain of sand as the Deity who formed an aspiring soul. Life cannot be divided into the sacred and the secular by any arbitrary process.

Primitive man, in his attempt to define the difference between good and evil, found it essential to postulate the existence of a devil as well as that of a God, and he did so because he failed to realise that behind the manifestation of duality there is an eternal unity. Some men seek for truth in the records of the past, and such search is entitled to respect; but the most that can be discovered is man's concept of truth as it then was, and it is quite probable that such concept is considerably less in its value than that of

the concepts of the man who lives to-day. Men may look back to a fabled Garden of Eden if they will, but all that is most valuable in life has yet to be discovered, and all that is best has yet to be attained too.

It is just in this connection that Spiritualism is filling a useful place in the scheme of modern thought. Science has concentrated upon an analysis of things physical, while religion has too often run into the realm of the speculative metaphysical. It has been the province of Spiritualism to bridge the gulf between the two. To establish the intermediate rungs in the ladder of progressive knowledge which link the bottom rung with that of the top. Spiritualism shows us that all the people who have ever lived still live and that whatever their state of life and being, they are still in a progressive state with higher heights yet to attain. The converse may also be true—that all the beings who ever will be, are somewhere in existence now. Such a concept is, of course, unprovable in our present state of knowledge but let us not shut out of our thoughts such a possibility for the impossibility of to-day becomes the realised fact of to-morrow.

Social science is carrying us well forward upon the road which humanity will have to tread at some time or another. At one time individuals had so little understanding of one another that they appeared to be discrete units, whose sense of separateness made them antagonists. To-day men have realised that the people of a nation are a unity, and are interdependent upon one another: that co-operation to a common end is the least painful form of progress, though in some sense all progress comes from the struggle and effort to grow. There is gradually coming into the world the concept that the nations should not be antagonists; and we hail with pleasure the growth of that sense of international solidarity which is spoken of in terms of international peace and goodwill.

A "commonwealth of nations" was at one time an ideal term. To-day it has become practical politics. Let us not imagine that the end will be achieved when all the nations in the world are linked together in common brotherhood. We shall then have attained only the half-way house of a brotherhood which must embrace the people of many worlds and of many spheres of being. The visible and invisible worlds are interdependent upon one another as truly as are the units in a nation, and science is demonstrating that fact. Sometime, somewhere, men's minds must open to embrace the conception of the one tremendous unity which unites all that is.

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

ABOUT THOSE REPORTS.

We have to thank Society Secretaries who send us reports of their activities from time to time, and we do our best to use these as far as space will allow. At the present moment, however, there is such a plethora of Harvest Festivals that to print all the reports which come in would fill the greater half of our paper. We have been obliged to omit a large number, while others have had to be considerably curtailed. We endeavour to give every church a measure of publicity in turn, according to space available, but our space for reports is distinctly limited, and we trust correspondents will bear with us in the matter.

ILFORD PSYCHICAL RESEARCH SOCIETY.—The members of the above Society celebrated the fifth anniversary of the opening of their new premises on Saturday, Oct. 13, the occasion taking the form of an American tea. The tea was followed by games and dances, an orchestra being in attendance, and there is every evidence that the social aspect of the evening was amply enjoyed. Sir Arthur Conan Doyle was the first honorary president of the organisation, and was one of the speakers at the dedication of the new hall in Clement's Road, Ilford.

CURRENT TOPICS.

INTERNATIONAL
SPIRITUALIST
FEDERATION.

The general report of the International Spiritualist Congress held at London in September, 1928, has at last come to hand, and forms a formidable volume of 468 pages, half of which is in French and the other half in English. It contains portraits of the chief officers of the I.S.F., and translations of all the papers presented to the Congress. It forms a valuable work which enables one to grasp something of the activities of Spiritualism in nearly every country in the world. We could have wished that the proofs of the English section had been more carefully read, but the small blemishes which occur here and there do not materially detract from the value of the volume. The preparation of such a work as this, comprising the translation into another language of some thirty lengthy papers, must have been a very serious task, quite sufficient to account for the delay in its production. There is scarcely a phase of Spiritualism which is not dealt with in the book, and it is not only a valuable record of an interesting Congress, but a mine of information upon every phase of Spiritualism. The price is 5s. 6d. post free.

MEEDIUMS AND
MURDER.

A NUMBER of correspondents have written us concerning our article "Mediums and Murder" (October 4th). One lady who has been endeavouring to trace the cause of the Ilkley murder contends that she is only doing duty in attempting to give light and sympathy to the dead girl and her relatives, and to protect the innocent from vicious criminals. The sentiment is an admirable one, with which we have no complaint, and if psychics are prepared to take the responsibility and consequences of such action, they are perfectly entitled to do so. Our allusions to certain dangers are built upon many years of experience, and the recognition of the fact that every action produces its legitimate effect. Another lady writes: "To me it seems cowardly to be afraid of consequent conditions when faith in God may be a sufficient protection." On the other hand, we have received several letters from individuals who have various times engaged in such inquiries, and who approve our attitude. We can only say that experience is the great teacher, and each one must be persuaded in his own mind. Spiritualism teaches us that we have no right to dominate other the lives or opinions of other people. It is merely our business to state the facts as we know them and see them. It is entirely other people's business as to what action they take in the matter.

PSYCHICS ARE
NOT NECESSARILY
MEDIUMS.

INCIDENTALLY, "D. G.," writing in "Light," approves our attitude of advising mediums who value the spiritual quality of their mediumship to keep clear always of the sensational and dramatic, and adds: "Many of us know bitter experience how much mischief has been wrought in the past by attempts to gratify the craving for publicity and sensationalism. I have rarely seen anything come out of debasing mediumship in such ways except mess and muddle." We have expressed the opinion that it is quite possible to train psychics for the tracing of criminals by methods which are none the less scientific because they are little known. The further such psychics, however, keep communion with the spirit world, the better for them. If they are to dabble in physical mysteries they had better confine their attention to the physical plane. If, on the other hand, they aspire to activity upon the planes of life beyond this, they will be wise to act in conformity with the laws which govern THAT plane rather than this, and that plane where judges and law courts and private detection have no place.

ANOTHER correspondent writes us concerning our statement "that the early meetings of the Disciples in the first century were nothing more or less than Spiritualistic seances," and suggests: "It would be of real value to know the Spiritualistic standpoint where the physical body

of Jesus had disappeared from the tomb." In dealing with such a subject we must remember that we have no first-hand evidence from anyone who witnessed the event. It should be remembered that some of the Epistles of Paul (who was certainly not present at the Resurrection) are the earliest writings of the New Testament. The records of the Gospels were not made until a number of years after the incidents, and even then were written in accordance with the preconceptions of the writers. May we suggest that our correspondent peruse "Psychic Research in the New Testament" by Ellis T. Powell (1/-), in which Mr. Powell, as a student of the Greek text, puts forward an interesting hypothesis which is generally accepted by Spiritualists. Dr. Powell says (page 12): "We are told (R.V.) that Peter beheld the napkin (rather the handkerchief) that was upon His head, not lying with the linen cloths, but rolled up in a place by itself." The Greek word used is derived from the hump on a porter's shoulder. "We should therefore read that the handkerchief which had been placed over the face of Jesus was not lying with the linen cloths, but humped up (or cushioned up) in a place by itself. As I understand, the face had been dematerialised from inside it with such delicacy that the handkerchief still retained the shape of the sacred features which it had once covered." Dr. Powell concludes: "This is a definite inference that the body of Jesus had been dematerialised by powerful spirits in the same way as powerful spirits are able to materialise a temporary body." On the other hand, there are theories that the body was definitely stolen from the tomb and buried in an unknown place by some of the followers of Jesus, who were afraid that His physical body would be molested and violated. Enquiry into historical records which come down to us from times when few people could read or write, and when events were not recorded until years after they occurred, is essentially a business for experts, but it may be added that we have heard many spirits (who have claimed to be contemporary with Jesus) who have also claimed that the body was dematerialised by spirits from the inner side of life.

INFORMATION
WANTED.

ANOTHER correspondent in a lengthy letter suggests that we give some information for the benefit of readers and students concerning the known origin of the books comprising the Bible, both the Old and New Testaments, saying who wrote each, when, and if all or any are original copies or copies of copies, and pointing out some of the mistranslations of passages, etc. We are afraid our correspondent has given us a heavy task, and one we are certainly not likely to undertake. Thousands of volumes have been written on this matter. May we advise a careful perusal of such books as "How We Got Our Bible," by Dr. J. Patterson Smyth, and "Concerning the Bible," by Conrad A. Skinner, which are two of the best books in concise and simple form for the beginner. Briefly, perhaps it may be said that our oldest surviving Hebrew MSS. of the Old Testament dates about 950 A.D., and the New Testament about the fourth century. Concerning the Old Testament there is no reliable evidence as to who wrote any of the books prior to 200 B.C., when they were codified from many sources and became canonical, i.e., authoritative as far as the Jews were concerned. Both the books mentioned above for the student are written by men who approach the subject from a purely religious standpoint. A rarely independent view is taken by Mr. F. J. Gould in his "Building of the Bible" (1/-), which may also be useful to the student. To take a couple of simple instances, however, the Biblical critics are generally agreed that the writing of the Psalms ranged over a period of 500 years, and the Book of Isaiah from the 8th to the 4th century B.C. Neither could have been written by the persons whose names they bear.

A PARSON'S
HONEST
OPINION.

FOLLOWING an address at the Worcester Diocesan Conference recently by Canon Raven, of Liverpool, Canon T. A. Lacey, of Worcester, said he regretted having to strike a discordant note, but it was utterly impossible for him to keep silence. It was impossible for him to speak of the Bible as one book. It was not true to the

facts of the case. He could not bring himself to speak of the Bible as the Word of God. There was nothing in the Old Testament or the New to suggest that they were to be called the Word of God. What he did find was a vast collection of literature which he loved, and which he read as literature. He found in the Bible a broken record of men blindly seeking after God. He could not find anything else.

LEEDS DISTRICT COMMITTEE.

THE monthly conference was held at Hemsworth N.S. Church on Sunday, Oct. 13th. The President (Alderman Brewer) was in the chair. A hymn and invocation preceded the business, and a few minutes were spent in spirit communion, evidence of spirit presence being given by Mr. Martin. Welcome to the conference was given by Mr. Martin. On the roll being called the following churches were found to be represented : Horsforth, Hemsworth, Leeds (Brunswick Place, Easy Road and Armley), Morley (Cross Church Street), and South Kirby. Total: Seven churches, seven delegates, six associates, with four officers.

Minutes, correspondence, and financial statement were disposed of, and arrangements were made for speakers for a special propaganda meeting at Castleford and Horsforth. Reports were given as follows : Y.D.C., Lyceum, visit to Easy Road, and church reports, the latter being very much as usual. Churches were appealed to for a more complete speakers' plan, also for invitations for conference dates for 1930. The conference speakers' supply scheme was again explained. The S.N.U. Diary was discussed and support appealed for.

In the afternoon a public meeting was presided over by the Vice-President (Mr. Crabtree, of Leeds), also in the evening, short addresses being given by Mr. Oxley and Mrs. Burley, both of Leeds. The usual votes of thanks brought a very enjoyable day to a close.

STAINTON MOSES' "SPIRIT TEACHINGS."

OCTOBER 7th, the first evening for discussing "Spirit Teaching" by Stainton Moses, was both interesting and profitable. Mr. Snowdon Hall, in the regretted absence of Mr. Stewart, through illness, opened with a few remarks concerning the authorship of the book, pointing out that the messages were given by one named "Imperator," but that the writing was controlled by another spirit named "Rector." The medium, Stainton Moses, he mentioned, held curacies in various parts of the country, and due allowance should be made in studying the messages.

It was not necessary to penetrate far into the book, without discussion being stimulated by the suggestion made that evil forces in the spirit realms are organised. Many people were anxious to deal with this thought, and speakers were advancing questions and opinions in a constant stream, the whole being characterised by a fund of good humour.

The commencement of the book emphasises the power exercised over the physical universe by malignant spirits, and seems to suggest that their power is greater than that of spirits working for good, but that has to be harmonised with the law of progression, for which good must be the most powerful factor. It advances the idea that there are definite organisations of the lower spirits working for the advancement of evil amongst embodied spirits, but a reminder was given that there was no mention of the work of the higher spirits, and that possibly the same rule would apply.

Summarising, it was realised that "evil" simply means a little less good, "good" not being perfection, and embodied and disembodied states provide all grades in this respect. Organisation exists in all states, but the question was : Would an organisation of the lower disembodied spirits co-operate with the lower ones of this plane ? War was suggested as the outcome of such co-operation, but this was opposed by an opinion that it was the result of organisation in this sphere, leading on to the suggestion that they

just took advantage of the opportunities we presented. We possessed the tendency for evil and they provided the urge, or, in other words, the statement regarding these organisations should be read in the light of the fact that like attracts like, and that all they could do would be to influence us if permitted so to do. Many people, of course, will unconsciously submit themselves to such influence, and that is where the warning of the book must be acted upon and knowledge of these things extended.

From the start the value of this book demonstrated itself, and it cannot be too strongly commended to the attention of all Spiritualists.

SHEFFIELD DISTRICT COMMITTEE.

THE monthly conference was held in the National Spiritualist Church, Warmsworth, on Sunday, Oct. 13th Mr. Webb presiding.

Eighteen churches were represented, a number of associates, and visitors from new churches at Bramley and Carcroft. The opening exercises were marked with devotion. A homely welcome was given by Mrs. Wigglesworth to which our President replied in suitable terms. Mr. H. Gale, Mr. W. Guest, and Mrs. M. Hancock were admitted into associate membership. Letters of sympathy were instructed to be sent to Mr. J. Markham and Mr. W. G. Gush in their illness.

The minutes were soon disposed of. Correspondence was accepted, and dealt with as follows : Thurnscoe Church left to E.C. Wellington Street application for affiliation not entertained. Donation to be sent to the F.O.B. Mr. Oates to represent the Council at the opening of the new church at Doncaster. Church reports were given, and chiefly showed good harvest festival services. The financial report was considered satisfactory. The E.C. report showed that very good work had been done during the month. A vote of appreciation was accorded the E.C., also to Mr. Oates for his help in permitting it to be done without expense to the Committee. Steps are to be taken to seek the transference of Goole to the Hull D.C. The Bramall Lane Church have now removed to more suitable premises at 816, Chesterfield Road, Woodseats, Sheffield, and are now known as the Woodseats Heeley National Spiritualist Church. It was agreed that the credentials of the D.C. be given to Mr. Norris, who is leaving the district for the south. The Secretary was instructed to send a letter to the Y.D.C. asking them to take steps to ascertain whether the association representative of the E.C. had made overtures to the press in the attempt to solve the Ilkley murder.

A propaganda meeting was held in the evening, but was not very well attended. The speakers were Messrs. Johnson, Norris, Rawlinson, and Mrs. Maltby. All rose to the occasion, and were appreciated by those present. Mr. Weller, the Treasurer, moved a vote of thanks for the catering, and thus concluded a very happy and useful day.

AMERICAN CONVENTION.—On October 15th to 19th the National Spiritualist Association of the United States held its thirty-seventh Annual Convention at Boston, Mass. Memorial, organisation and healing symposiums were included in the proceedings, of which, however, no detailed information has yet come to hand.

MISSING.—What great things may be lost by just missing what is aimed at. There have been fortunes lost by missing an opportunity. Year after year someone fails in life by just missing some important event. This is another side of this. By missing a train or steamer some have avoided death by accident. Many other things have been gained by just missing some evil. Never miss the opportunity to do some good.—TRUTH BEARER.

IMPORTANT.

All Advertisements must be in our hands by FIRST POST on SATURDAY. For proofs ONE WEEK EARLIER.

CORRESPONDENCE.

"BROTHERHOOD" AND THE OTHER SIDE.

SIR.—I have just been reading the article on "Brotherhood" by the late Walter Jones, J.P., in THE TWO WORLDS for Sept. 13th. I agree with every word of it. The principle is preached from most pulpits. As he says, it is talked about by hosts of people. A brother in a family implies at least two children, and it is the attitude of the other I want to talk about. One never hears or reads anything about his attitude. The duty of coming to his aid is the only thing prominent in my mind, and I feel sure that my experience is, most unfortunately, so common that many who read this will say "Exactly my own experience." To illustrate what I mean I will give two or three experiences out of many.

Some years ago a distant connection of my family wanted to enlarge his business, and he would be very grateful to me if I would sign for £500 at the bank—"merely a formality; no risk." I signed. Later he got into difficulties, and I received notice from the bank that they were obliged to call in my £500, and that 5 per cent. would be charged until it was paid. I managed to raise the amount, and some time afterwards I heard he had recovered and was doing much better, so I asked him to return some, if not the whole amount. He declined to do so, saying that the matter was now closed, being legally settled.

Another man whom I had treated as a brother, and with whom I was closely associated in society work, earnestly asked for my help. He wanted £135, which he saw his way clearly to pay back in reasonable time. I believed him, and lent it. That is about ten years ago. I have received £10 from him. Payments have ceased, and I get no reply to my letters of protest.

Another man closely connected with the society called on me in a very agitated condition; it was £20 that he wanted quickly. I would be a real friend if I would come to his aid. He would pay it back in a certain number of instalments, which I could rely upon if I called at his shop, which I frequently passed. He paid all right. What I complain of are the black looks I got from him and his wife every time I called, as agreed.

There are so many "sharks" and easy-going people about that it is asking for trouble for a public man to preach "brotherhood," for, as in my own case, he is sure to be put to the test, and made to look inconsistent if he does not aid the man waiting for him with a tale of starvation and lack of work. I have a number of times been victimised in this way. On the last occasion I was astonished to receive a request for £30 from a well-known man and an old friend. Too late I was told he was heavily in debt, and that I certainly would not get my money. I did, however, after much delay and unpleasantness.

It is quite true that he who lends loses money and friends. During my long and painful experience of "brotherhood," I can only think of one case where some gratitude was shown: it was a man in a very humble sphere of life—he wanted to borrow £5. I told him I had ceased lending, but was next to impossible to get it back, but I would give him 5s. if it would help. He jumped at that, and I saved 4s. without incurring his hatred.

There is a vast amount of one-sided brotherhood practised. What is needed are sermons from every pulpit platform, and religious paper on gratitude—the gratitude that would scorn to break a promise or to take advantage of the one who has come to the aid of others when they have been sore pressed at a real crisis in their lives. Real gratitude is a very rare virtue. Self-denial is another important virtue which should be preached far more than it is. Too many never think of practising it: whether it is a motor cycle, house furnishing, whatever it is that is wanted (usually luxuries, not necessities) they must have it; they cannot wait until they have saved for it; there is the hire system, or, failing that, there's some friend who will trust them. I am not preaching what I have not practised. Consider the times are very lax and easy-going—the result of the decadence of religion. In Parliament, pulpit, press, and public it is policy not principle which rules. The Bible

says it is righteousness which exalts a nation—and I believe it.

J. F. H.

Harvest Festivals.

SHEPHERD'S BUSH.—The harvest festival service was held on Sunday, Oct. 6th. The church was beautifully decorated with flowers, fruit and vegetables. The service was conducted by the Rev. G. Vale Owen, who gave a very helpful address, his remarks on the intellectuals who cease to be intelligent being very much to the point. Madame Stella Ford beautifully sang two solos, "Beyond the Dawn" and "Abide With Me," while the congregation heartily joined in the harvest hymns. On behalf of the committee the Secretary wishes to thank all friends who helped in the activities. Donations and sale of fruit amounted to £6 16s. 2d., the sum being devoted to the maintenance fund of the church.

PORTSMOUTH . GOSPORT.—The harvest festival in connection with the National Spiritualists' Society was celebrated on Sunday, Oct. 13th, in the Co-operative Hall, Stoke Road. Mrs. Kathleen Bond was the speaker, and followed an inspirational address with delineations, all of which were recognised. There was a large congregation present, and the meeting certainly indicated much growth of the movement in the district.

ACTON.—The Acton Spiritual Mission held its second Lyceum anniversary and harvest festival on Sunday, Oct. 13th, when the hall was tastefully decorated. Owing to the unavoidable absence of Mr. Hobbs the session was ably conducted by Mr. Wybrew, when Mrs. Barton performed the interesting ceremony of unveiling two banners, one of which bears the words "Service. Success," and was designed and made by Mrs. Hookey on the instructions of spirit friends. The other, a gift of gratitude for spirit healing received, bears the words "God is Love." Mrs. Hobbs and the children rendered musical items. Mr. Ella gave an appropriate address, and Mrs. Irwin presided at the organ. The evening service was conducted by Mr. Dimsdale Stocker, who gave an inspiring address. Mrs. Golden gave clairvoyance. On the following Monday after a fruit supper the produce was sold in aid of the Benevolent Fund.

BATTERSEA.—The above church held its harvest celebrations on Sunday, Oct. 13th, when Mrs. F. Taylor presided at the services. Mrs. Edith Clements was the speaker and clairvoyant at the morning service, and in the evening Mrs. S. D. Kent occupied the platform. Both speakers were followed with close attention by appreciative audiences. The harvest gifts were afterwards given to the Doddington (Battersea) Hall Home for Crippled Children.

FOREST HILL.—The Forest Hill Christian Spiritualist Church celebrated the thanksgiving for harvest on Sunday, Oct. 13th, when an abundance of fruit, etc., was tastefully displayed. In the evening a large congregation listened to Mr. Fruin give an uplifting address, followed by convincing clairvoyance. A choir, formed by thirty members of the Lyceum, sang "A Song of Welcome" during the service. The decorations were later distributed to the poor and sick.

BOOKS RECEIVED.

"Superstitions of Sailors." By Dr. A. S. Rappoport. Stanley Paul. 15s.

"Almanach d'O Pensamento, 1930." O. Pensamento, St. Paulo, Brazil. 18 anno.

"Life's Problems." By J. S. M. Ward. Baskerville Press. 6s. net.

"Annals of Old Glastonbury." Inspirational script. Privately published.

"Dream and Reality." Rider. 6s. net.

"The Fourth Mystery." By C. G. Harrison. Rider. 2s. 6d. net.

All books reviewed in THE TWO WORLDS can be obtained from the Offices, 18, Corporation Street, Manchester, on receipt of the published price, plus postage.

REPORTS OF SOCIETY WORK.**SPECIAL REPORTS.**

150 words are inserted free. Above that number a charge of 3d, per line is made. Send stamps with your report

SHIPLEY.

THE Rose Street Christian Spiritualist Church recently held its anniversary services. The President (Mr. Claughton) commented on the progress which had been made in the past twelve months. The church had been newly painted and decorated, and much of the progress which had taken place he attributed to the help of the many platform workers who, during the season, had given their services gratuitously. At the Sunday evening meeting Miss Armstrong was the special speaker, and based her address on the subject, "What am I, and whither do I go?" Services were also held on Sunday afternoon and Saturday and Monday evenings, and there is every evidence that much good work was done.

SOCIETY ADVERTISEMENTS.**South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.**

SUNDAY, Oct. 27th, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. KIRK.
MONDAY, at 2-30, An "At Home."
At 8-15, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. HOPE.
THURSDAY, 3 and 8-15, MRS. COOKSON
SATURDAY, at 7, SOCIAL.
Tickets, 1/3. Refreshments.
SUNDAY, Nov. 3rd, MR. ELY.

**Manchester Society of Spiritualists.
38, MASKELL STREET**

SATURDAY, Oct. 26th, at 7-30, DANCE.
NEMO FIVE BAND. 1/3 inclusive.
SUNDAY, Oct. 27th, at 10-30, LYCEUM.
At 3 and 6-30, MR. GRAYSON.
MONDAY, at 8, MRS. KELLY.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, 3 and 8, MRS. LANGFORD.
SUNDAY, Nov. 3rd, MRS. CH. DE
CRESPIGNY, at Ardwick Picture Theatre

**Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET**

SUNDAY, Oct. 27th, at 11 and 6-30,
MR. H. B. TYRER.
At 3, OPEN PUBLIC CIRCLE.
MONDAY, at 8, MR. J. DICKINSON,
Clairvoyance.
SUNDAY, Nov. 3rd, MRS. CHAMPION
DE CRESPIGNY, at Ardwick Picture
Theatre.

**Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.**

SUNDAY, Oct. 27th, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, MRS. DAVIES.
MONDAY, at 3 and 8, MRS. THORNTON.
WEDNESDAY, at 3 and 8, MRS. ELLIS.
SUNDAY, Nov. 3rd, MISS LOMAS.

**Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pitt)
Entrance, King's Theatre).**

SUNDAY, Oct. 27th, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
At 8, MRS. A. SPENCER.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. MARCROFT.
THURSDAY, at 8, MRS. WILMOTT.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, NOV. 3RD, MRS. B. ENTWISTLE

Our New Pamphlet List sent post
free on receipt of post card.

SOCIETY ADVERTISEMENTS.**Miles Platting Progressive Spiritualist
Church,
COGLAN STREET, LODGE STREET.**

SUNDAY, Oct. 27th, at 6-30 and 8,
MR. MINNERY.
MONDAY, at 3 and 8, MRS. TOMKINSON.
WED. & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, MISS B. HALL.
SUNDAY, NOV. 3RD, MRS. DOWNS.

**Moss Side Progressive Lyceum Church
1, BUCKINGHAM ST. (64A, GT. WESTERN
ST.), MOSS SIDE.**

SUNDAY, Oct. 27th, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. BENSON.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. MEAKIN.
SATURDAY, NOV. 2ND, WHIST DRIVE.
1s. inclusive.

**Boston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.**

SUNDAY, Oct. 27th, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MRS. BRIGGS,
Fund of Benevolence Sunday.
WEDNESDAY, at 8, USUAL SERVICE.

**New Manchester Lyceum Church,
BRUNSWICK STREET, C. ON-M.**

SUNDAY, Oct. 27th, at 10-30, 2-30 and
6-30, OPEN SESSIONS.
MONDAY, at 3, MRS. HARTLEY.
At 8, OPEN CIRCLE.
TUESDAY, at 8, MRS. EATON.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, 3 and 8, MRS. WILLIAMS.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.

New Address:
94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, Oct. 27th, at 6-30,
MR. F. HEPWORTH.
MONDAY, at 3, OPEN CIRCLE.
At 8, MRS. DAVIES.
WEDNESDAY, at 3, MISS WALLWORK.
At 7-30, HEALING CIRCLE.
At 8-30, MEMBERS' DEVELOPING CIRCLE.
THURSDAY, at 8, MRS. ELLIS.
FRIDAY, at 8, OPEN CIRCLE,
MRS. WOOLFENDEN.
LYCEUM every SUNDAY at 2-30.

**Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET.**

SUNDAY, Oct. 27th, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. TONGE.

MONDAY, at 3 and 8, MISS SMITH.
TUESDAY, at 3, CIRCLE, MRS. MORRIS.
WEDNESDAY, at 3 and 8, MR. OGDEN.
SUNDAY, Nov. 3rd, MRS. KNOTT.
Every SATURDAY, at 7-30, SOCIAL.
1s., Refreshments included.

**Blackpool National Spiritualist Church
and Lyceum,
ALBERT ROAD.**

SERVICES—SUNDAYS: LYCEUM at 9-30
and 1-15. SERVICE, 3 and 6-30.
Oct. 27th.—MRS. CRUMPTON.
Nov. 3rd.—MR. HEALD.
Nov. 10th.—LYCEUM ANNIVERSARY,
MR. SHUTTLEWORTH.
Nov. 17th.—MRS. ADCOCK.

**Brighton Central Spiritualist Church
GENERAL HALL, 147, NORTH STREET
(Facing Ship Street).**

SUNDAY, Oct. 27th, at 11-15 and 7,
MR. SCHOLEY. Address.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

SOCIETY ADVERTISEMENTS.**Bournemouth Spiritualist Mission,
CHARMINSTER RD. (opposite Richmond
Wood Road, BOURNEMOUTH.)**

SUNDAYS, at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: MRS. W. G. HAYTER

**Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.),
16, BATH ROAD.**

Resident Minister: MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferer.

**Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.**

SERVICES EVERY SUNDAY AT 6-30.
At 3, LYCEUM.
THURSDAY, at 7.
Hon. Sec., MRS. D. PERKIS, 78, Well
Street, Ryde.

**Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.**

SUNDAY, Oct. 27th, at 3-30, OPEN
CIRCLE, and also at 6-30,
MRS. BEATRICE STOCK.
After-Circle at 8.
WEDNESDAY, at 8, OPEN CIRCLE.
Mediums present.

**Kenton Spiritualist Church,
NORTHWICK PARK HALL
(Stations: Northwick Park (Met.) and
Kenton (Bakerloo)).**

SUNDAY, Oct. 27th, at 6-30,
REV. G. VALE OWEN, Address.
TUESDAY, at 3, Weekly Meeting for
Ladies Only.
THURSDAY, at 8, MRS. GRACE COOKE
Address and Clairvoyance.

**Mitcham Spiritualist Church,
MEOPHAM ROAD, nr. Streatham
Cemetery.**

SATURDAY, Oct. 26th, 7-30 to 11-30
SELECT DANCE.
1/6 each. Fancy Dress Optional.
All are welcome.
SUNDAY, Oct. 27th, at 6-30,
MRS. G. PIKE,
Address and Clairvoyance.

**Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.**

SATURDAY, Oct. 26th, at 7, and
SUNDAY, Oct. 27th, at 3 and 6-30,
MRS. MELLOY.

**Richmond Spiritualist Church
(THE FREE CHURCH),
ORMOND ROAD, RICHMOND.**

SUNDAY, Oct. 27th, at 7,
MRS. F. KINGSTONE,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MR. ELLA,
Trance Address.

**Southend Spiritualist Church,
Corner of HILDAVILLE DRIVE AND
WESTBOROUGH ROAD, WESTCLIFFE
(near Chalkwell Park).**

SUNDAY, Oct. 27th, at 11 and 6-30,
MRS. RUTH DARBY.
THURSDAY, at 8, MRS. E. NIVILLE

SOCIETY ADVERTISEMENTS.

Button Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, OCT. 27TH, at 7.30.
MR. VOUT PETERS.
Address and Clairvoyance.
SUNDAY, NOV. 3RD, MRS. S. D. KENT.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, OCT. 27TH, at 11 and 6.30.
MR. A. NICKELS.
THURSDAY, at 3, MEMBERS ONLY.
At 6.30 for Public, MRS. THOMPSON.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST
BARKING.

SUNDAY, OCT. 27TH, at 6.30.
MRS. GEORGE.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN,
MRS. TUFFNELL.
WEDNESDAY, at 8, SOCIAL EVENT.
All are welcome.

Barnsbury Spiritual Church,
78, ROMAN ROAD, opp. CALEDONIAN RD
TUBE STATION, N.7.

SUNDAY, OCT. 27TH, at 7.
MRS. KENNEDY.
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
Every SUNDAY, from 3 to 5,
OPEN HEALING CIRCLE.
SUNDAY, NOV. 3RD, MISS ROGERS.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.)

SUNDAY, OCT. 27TH, at 11,
MISS D. MOORE. At 3, LYCEUM.
At 6.30, MRS. ESTELLE ROBERTS.
MONDAY, at 3, MRS. TREADGOLD.
THURSDAY, at 8, MRS. FRANCES TYLER
Clairvoyance.

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, OCT. 27TH, at 11, CIRCLE.
At 6.30, MRS. MORRIS.
Address and Clairvoyance.
SATURDAY, at 7.30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, NOV. 3RD, MISS R. GOLDSMITH

Note.—On and after Sunday, Nov.
3rd, the services will be held at 193,
Lavender Hill, S.W., opposite Battersea
Town Hall.

**Bounds Green Christian Spiritualist
Church,**
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, OCT. 27TH, at 7,
USUAL SERVICE.
MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green,
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, OCT. 27TH, at 11,
MISS EVA CLARK.
At 7, MRS. FRANCES TYLER.
WEDNESDAY, at 8, MRS. E. BALMER,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

**Colne National Spiritualist
Church**, SPRING LANE.—Prize Draw
Scheme.—1st Prize, No. 356. 2nd,
No. 1189. 3rd, No. 1130.

SOCIETY ADVERTISEMENTS.

Brixton Spiritualist Church,
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, OCT. 27TH, at 11.15, SERVICE.
At 3, LYCEUM.
At 7, MR. W. ROBERTS and MRS. L.
CAMPBELL.

MONDAY, at 7.30, LADIES' PUBLIC CIR.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8.15, PUBLIC CIRCLE.
SUNDAY, NOV. 3RD, MISS THORNDICK.

Central London Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN,
W.C.1 (Corner of Bury Street).

FRIDAY, OCT. 25TH, at 7.30,
MRS. BERNARD.

SUNDAY, OCT. 27TH, at 7,
MRS. LINES.

FRIDAY, NOV. 1ST, MR. T. ATKINSON.

SUNDAY, NOV. 3RD, MRS. CHESTERMAN.

Chiswick Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, In rear of
Gunnersbury Station.)

SUNDAY, OCT. 27TH, at 11,
MR. WELLS.

AT 6.45, MISS GANTZ.

WEDNESDAY, at 8, USUAL SERVICE.

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, OCT. 27TH, at 11, OPEN CIRCLE.
At 3, LYCEUM.

At 6.45 for 7, MRS. H. V. PRIOR,
Address and Clairvoyance.

FRIDAY, at 8, PSYCHOMETRY.

SUNDAY, NOV. 3RD, ALD. D. J. DAVIS.

Cricklewood Christian Spiritualist Soc
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, OCT. 27TH, at 6.30,
MISS EVA CLARK.

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE. At 8,
MRS. JONES.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, OCT. 27TH, at 7,
MR. C. ANTEN.

AT 8.45, OPEN DEVELOPING CIRCLE.

TUESDAY, at 8, GENERAL MEETING.

THURSDAY, at 8, MRS. A. GEORGE.

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST
(Opposite the Town Hall.)

SUNDAY, OCT. 27TH, at 3.15, LYCEUM.
At 6.30, MRS. E. HINCHLIFFE.

MONDAY, OCT. 28TH, at 7.45, in the
Public Hall (Lecture Room), George
Street, CROYDON, LANTERN LECTURE
by Mr. J. B. McINDOE of Glasgow.
Subject, "Psychic Structures."

Tickets, 1s. each.

WEDNESDAY, at 7.45, MRS. J. WESLEY

ADAMS, Address and Clairvoyance.

SUNDAY, NOV. 3RD, MRS. E. CANNOCK.

Ealing Spiritualist Church,
3, BAKERS LANE, BROADWAY, EALING.

SUNDAY, OCT. 27TH, at 11.15, MRS.
FLETCHER. At 3, LYCEUM.

At 7, MR. STIRLING CAMPBELL.

WEDNESDAY, at 8, MR. FORDER and

MISS LEONARD.

SUNDAY, NOV. 3RD, MR. H. BODDING-

TON.

KINDLY NOTE MRS. E. A. CANNOCK
is away in Sweden until the middle of
November. Letters attention on return

L.D.C. DISCUSSION GROUP.—Mr. R.
B. Eyles, Hon. Sec., has changed his
address to 12, Mallinson Road, North-
cote Road, Clapham Junction, S.W.

SOCIETY ADVERTISEMENTS.

The Spiritualist Fellowship,
(KENTISH TOWN),
"THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD.
Cars 7, 15, 25, Gordon House Stop.

SUNDAY, OCT. 27TH, at 7.
MR. J. G. POLLARD.
THURSDAY, at 3, PHENOMENA.
At 8, HALLOWE'EN PARTY.

SUNDAY, NOV. 3RD, MR. THORNTON.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
CHURCH END, FINCHLEY, N.3 (Tram
and Buses to "Queen's Head").

SUNDAY, OCT. 27TH, at 7,
MADAME ZOE, Healing Service.
THURSDAY, at 8, REV. GEO. NASH,
Address and Clairvoyance.

Forest Gate Christian Spiritualist Church
228, ROMFORD RD., FOREST GATE, E.7.

SUNDAY, OCT. 27TH, at 6.30,
MR. H. STANLEY JUSTICE.
At 8, PUBLIC CIRCLE.

SUNDAY, NOV. 3RD, MISS EVA CLARK.
SUNDAY, NOV. 10TH, MR. E. MEADS.
EVERY WEDNESDAY, at 3, LADIES'
MEETING.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, OCT. 27TH, at 11.15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MISS L. GEORGE.

TUESDAY, at 3, MRS. WILLIAMS.
At 7.30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, OCT. 27TH, at 11.30, CIRCLE.
At 3, LYCEUM.

At 7, MRS. E. NEVILLE.

THURSDAY, at 8, MRS. KINGSTONE.

SUNDAY, NOV. 3RD, MR. E. HUNT.

Hackney Independent Lyceum Church
41, PEMBURY ROAD, HACKNEY DOWNS
(2nd Gateway in Downs Park Road on
left.)

SUNDAY, OCT. 27TH, at 3, LYCEUM.
At 6.30, MRS. L. HART,
Address and Clairvoyance.

OPEN CIRCLE after SERVICE.

THURSDAY, at 8, MR. DEAGNLEY
SERJEANT.

FREE HEALING at 9.15.

SUNDAY, NOV. 3RD, MR. SAMUELS and

MR. LLOYD.

Hackney Spiritualist Church,
240A, AMHERST ROAD, N.

SUNDAY, OCT. 27TH, at 3, LYCEUM.
At 7, MRS. CHILPIN.

MONDAY, at 3, MRS. FILMORDE.

At 8, MRS. CHILPIN.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, OPEN CIRCLE.

Silver Collection.

FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, NOV. 3RD, MRS. B. STOCK.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, OCT. 27TH, at 3, LYCEUM.
At 7, MISS FALLOWS.

WEDNESDAY, at 3, PSYCHOMETRY.

THURSDAY, at 8, MEMBERS' MEETING.

**Harringay Christian Spiritualists
Mission,**

1, SALISBURY PARADE, ST. ANN'S RD.

HARRINGAY (Side Door, Boot Shop).

SUNDAY, OCT. 27TH, at 11, SERVICE.

At 7, MRS. CARRIE YOUNG.

TUESDAY, at 8, FREE HEALING CIRCLE.

MR. GUMMINGS in attendance.

WEDNESDAY, at 8, MISS ADDISON.

SOCIETY ADVERTISEMENTS.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, Oct. 27TH, at 6-30,
MRS. WORTINGHORN, Address.
WEDNESDAY, at 8, MRS. MINNIE LINES
Address and Clairvoyance.
SUNDAY, NOV. 3RD, MRS. A. BODDING-
TON.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE
HENDON.
(Opposite "The Bell" Bus Stop).

SUNDAY, Oct. 27TH, at 6-45,
ALDERMAN DAVIS,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, Oct. 27TH, at 7,
TO BE ARRANGED.

THURSDAY, at 3, LADIES' MEETING,
MRS. FILMORE.
FRIDAY, at 8, MRS. G. ELLIOTT.
SATURDAY, at 7-30, MEMBERS' SOCIAL,
"THE BENTHAMS."
SUNDAY, NOV. 3RD, MISS EDDISON.

Hounslow Spiritual Mission,
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, Oct. 27TH, at 6-45,
MR. WILDE.
WEDNESDAY, at 3, LADIES' GUILD,
MRS. LADLEY.
At 8, MRS. CARRIE YOUNG.

Independent Spiritualist Church,
NEW MORRIS HALL, 79, BEDFORD RD.,
CLAPHAM NORTH, S.W.4.

SUNDAY, Oct. 27TH, at 6-45,
MR. ED. SPENCER,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.
SUNDAY, NOV. 3RD, MRS. H. V. PRIOR

Kensington Spiritualist Church,
LINDSEY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, Oct. 27TH, at 6-30,
MRS. M. CROWDER.
MONDAY, at 8, in Small Hall,
MRS. M. MAUNDERS.

Kingston Spiritualist Church,
VILLERS ROAD, KINGSTON.

SUNDAY, Oct. 27TH, at 11 and 6-30,
MR. G. L'ESTRANGE, of Gt. Yarmouth.
At 3, LYCEUM.
WEDNESDAY, at 7-30, MRS. B. STOCK.
FRIDAY, at 7-45, MEMBERS' CIRCLE.
SUNDAY, NOV. 3RD, MR. NICKELL
(of Luton).

Lewisham Spiritualist Church,
LIMES HALL, TIMES GROVE, LEWISHAM.
(Opposite Prince of Wales Playhouse.)

SUNDAY, Oct. 27TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MR. H. BODDINGTON,
Address and Questions.
MONDAY, at 8, LADIES' OWN,
MRS. MAUNDER, Flower Readings.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, DISCUSSION GROUP.
WEDNESDAY, at 8, MR. R. BRAILEY,
Address and Clairvoyance.

A Public Circle, with Psychometry,
will be held at MRS. EVANS, 49, Lans-
downe Road, E. Croydon, the Second
and Fourth Thursday each month,
commencing Thursday, Oct. 24th, at
7-30 p.m.

SOCIETY ADVERTISEMENTS.

**Little Ilford Christian Spiritualist
Church,**
THIRD AVENUE, MANOR PARK, E.

SATURDAY, Oct. 26TH, WHIST SOCIAL,
1s. each.

SUNDAY, Oct. 27TH, at 7,
MISS MARION MORETON.
MONDAY, at 3, LADIES' MEETING.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. YORKE.
THURSDAY, at 3-30, INVESTIGATORS'
CIRCLE.

**London District Council of the S.N.U.
Discussion Group.**

Meetings held at MINEIVA ROOMS, 144,
HIGH HOLBORN, W.C.

MONDAY, Oct. 28TH, MR. G. F. BERRY
(Dipl. S.N.U. and Sec., S.N.U.).
Subject: "The Influence of Spiritualism
on Modern Science, Philosophy
and Religion."

Questions and Discussion Invited.
Everybody Welcome.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and
STRONE ROAD.

SUNDAY, Oct. 27TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, MR. PRIOR.
THURSDAY, at 3, SERVICE. At 8, MRS.
A. NUTLAND.

SUNDAY, NOV. 3RD, MISS L. THOMAS.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, Oct. 27TH, at 11,
OPEN CIRCLE.
At 6-30, MR. R. H. STURDY,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, Oct. 27TH, at 11-30, CIRCLE.
At 7-30, MRS. MAUNDER,
Address and Clairvoyance.

THURSDAY, at 8-15, MRS. A. CALWAY,
Address and Clairvoyance.

SUNDAY, NOV. 3RD, MRS. E. NEVILLE,
Address and Clairvoyance.

HEALING CIRCLE, TUESDAYS, at 8.
LYCEUM every SUNDAY, at 3.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, Oct. 27TH, at 11,
MR. W. HADLEY.
At 3, LYCEUM.
At 6-30, MR. H. J. OSBORN.

MONDAY, at 8, MRS. YORKE:
WEDNESDAY, at 3, LADIES' MEETING,
MISS WARD.

THURSDAY, at 8, PUBLIC CIRCLE,
MRS. PRINCE.

SATURDAY, at 7-30, DANCE.
SUNDAY, NOV. 3RD, MRS. C. YOUNG.

Streatham Christian Spiritualist Church
TUDOR HALL, Adjoining Streatham
Library.

SUNDAY, Oct. 27TH, at 11, SERVICE
and CIRCLE. At 3, HEALING CIRCLE.
At 6-30, MR. ERNEST MEADS.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. PRINCE.

At 8, MRS. MAUNDER.
SUNDAY, NOV. 3RD, MR. LEONARD.
Come early. All are welcome.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

SUNDAY, Oct. 27TH, at 7,
* MR. A. DEARNLEY SERJEANT.
* WEDNESDAY, Oct. 30TH, at 7-30,
* MRS. FLORA MOTE.
* After Circles at close of services.
* HEALING & DEVELOPING CLASSES.
* SATURDAY EVENING—
* HOME CIRCLES at 7-45 p.m.
* Ask for Monthly Programme.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, Oct. 27TH, at 3.
ADDRESS AND CLAIRVOYANCE.
At 6-30, MISS WINIFRED MOYES.
Address by "ZODIAC."
WEDNESDAY, at 3, PSYCHOMETRY.
At 7-30, MRS. BEAUMONT-SIGALL.
Address and Clairvoyance.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, Oct. 27TH, at 11,
MRS. FRANCES LEVITT.
At 6-30, ADMIRAL ARMSTRONG.
WEDNESDAY, at 8, MRS. E. MATTHEWS.
Address and Clairvoyance.
FRIDAY, at 8, MR. P. O. SCHOLEY,
Psychometry.

The Spiritualist Meeting House,
ADULT SCHOOL, PALMERS ROAD,
NEW SOUTHGATE, N.11.

SUNDAY, Oct. 27TH, at 7,
MRS. STOCKWELL.

**Walthamstow Spiritualist Lyceum
Church,**
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, Oct. 27TH, at 7,
CAPTAIN FROST, Address.
Lyceum Sunday School at 3.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, 7 to 8, HEALING.
8 to 9-30, DEVELOPING CIRCLE.
SUNDAY, NOV. 3RD, MRS. WILLIAMS.

Watford Christian Spiritualist Church
HALESY MASONIC HALL,
RICKMANSWORTH ROAD.

SUNDAY, Oct. 27TH, at 11, SERVICE at
20, ST. ALBAN'S ROAD.
At 6-30, MME. MANYA RICKARD.
Address and Clairvoyance.
SUNDAY, NOV. 3RD, at 11, SERVICE at
above. At 6-30, MR. E. KEITH.
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, Oct. 27TH, at 6-45,
MR. F. H. WALL, Address.
WEDNESDAY, at 7-15, ADDRESS and
CLAIRVOYANCE.

**Wood Green Christian Spiritualist
Church,**
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, Oct. 27TH, at 11-15, SERVICE
at 7, MISS JOAN PROUD.
WEDNESDAY, at 8, REV. J. J. WELCH.
LYCEUM every SUNDAY at 3.

London Psychic Educational Centre
17, ASHMORE GROVE, BRIXTON, S.W.3.

SUNDAYS at 11-15 DISCUSSION (as per
Syllabus).
FRIDAYS, at 3 and 8, FREE HEALING
AND DIAGNOSIS.
ORAL AND POSTAL TUITION.

MANCHESTER SPIRITUALISTS' CENTRAL PROPAGANDA COMMITTEE.

MONTHLY SERIES OF SUNDAY LECTURES, FIRST SUNDAY IN EACH MONTH, OCTOBER TO APRIL.

Ardwick Picture Theatre, Ardwick Green.

SUNDAY, NOVEMBER 3RD. Doors open at 6. Commence at 6.30 sharp.

Mrs. CHAMPION DE CRESPIGNY (London). Subject: "On Some Recent Developments."

Chairman: E. A. RADFORD, Esq. (ex-M.P. for South Salford).

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Further particulars from the above address.

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Chairman: Mr. F. WHITMARSH, President, L.D.C. Organist: Mr. W. H. PAYNE, L.R.A.M.

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SUNDAY, Oct. 27th, at 7. Mrs. J. R. YORKE, Trance Address and Clairvoyance. At 8-45, AFTER CIRCLE.
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